

THE LATTER-DAY SAINTS MILLENNIAL STAR.

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CHRISTMAS DAY.

BY WILLIAM FRANKS, FARRINGTON, IOWA.

Christmas day, of all other days, is the most sacred in our calendar. It is a day when the people who are true to the principles of the Gospel of Jesus Christ, and who are true to the principles of the Kingdom of God on earth, will be united in a common purpose, and will be united in a common prayer. It is a day when the people who are true to the principles of the Gospel of Jesus Christ, and who are true to the principles of the Kingdom of God on earth, will be united in a common purpose, and will be united in a common prayer.

producing civilization as an extensive scale. The first thought that will present the mind of the highest and truest subjects in the Kingdom is, Christmas day, and the day of the birth of Jesus Christ. It is a day when the people who are true to the principles of the Gospel of Jesus Christ, and who are true to the principles of the Kingdom of God on earth, will be united in a common purpose, and will be united in a common prayer.

slowly rolling years—not a vestige of their grandeur and glory left, to combat time's annihilating work. The ravages of the destroying angel of time, our chronicles most fully show. Where is the temple of Apollo, that reared its majestic masonry on the site where the venerable pile of Westminster Abbey now stands? Where is the temple of Diana, that stood in the greatness of its beauty on the soil now occupied by St. Paul's? Where is the temple of Belona, that reared its towering pinnacles where now stands St. Peter's in the city of York? Where is the temple of Mars? Once the boast and glory of the land, Sir Walter Scott so graphically describes as:—

"O Caledonia, stern and wild,
Meet nurse for a poetic child!
Land of brown heath and shaggy wood,
Land of the mountain and the flood,
Land of my sires! What mortal hand
Can e'er untie the filial band,
That knits me to thy rugged strand?"

Where is the Temple of Minerva, once the pride of Wales? Where are the temples of Bath, Cornwall, Leicester, Maldon—with numbers more, that produced mingled expressions of wonder and pleasure from all that gazed on their unexcelled architecture and massive masonry? They have been swept into oblivion by the ruthless, relentless and destructive hand of time. All things fade and melt away beneath its withering, dooming blast. Neither men nor things escape its devastating work. In the chariot of Impartiality it sallies forth, engraving with the sword of destruction on all temporal concerns—"Vanity and vexation of spirit."

"Time speeds away, it will not stay!
Another hour—another day,
Another month—another year,
Drop from us like the forest leaves;
Drop! like the life blood from our hearts.
The rose bloom from the cheek departs,
The tresses from the temple fall,
The eye grows dim and strange to all.
Time speeds away—it hastes away!
Like torrents in a stormy day.
He undermines the stately tower,
Uproots the tree and snags the flower,
And sweeps from our distracted breast
The friends that loved, the friends that blest,
And leaves us weeping on the shore,"
With hope to meet them as of yore.
"Time speeds away, away, away!
No eagle through the skies of day—
No winds along the hills can flee

So softly or so smooth as he.
Like fiery steed from stage to stage,
He bears us on from youth to age;
Then plunges in the fearful sea
Of fathomless Eternity."

Our time flies before we can accomplish our designs, and everything around us unmistakably preaches—

"Time like an ever rolling stream,
Bears all its sons away;
They fly forgotten as a dream
Expires at opening day."

Again, Christmas day brings to our remembrance

UNIMPROVED OPPORTUNITIES.

Our time which Heaven in mercy sent,
Has been but idly—badly spent.

A retrospective glance at the dying year will hardly yield us that abundance of satisfaction and pleasure we would desire to possess. A feeling of self-accusation must exist within us—and why? Privileges have been thrown in our path, which we have not gathered; we considered them of no value, and have been thereby *unimproved*. Wells of salvation we have passed unheeded by. We felt not their need. The waters of eternal life, which they contained, we had—to tell the truth—no relish for. How many ordinances of religion have we neglected to patronize with our presence, and support with our moral power? The communion of Saints—the most refreshing—the most elevating—the most calculated of all ordinances to inspire us with courage to battle hard against the foe—how neglected! how forsaken, and how despised by many who *profess* undying love, unflagging zeal, and unwearied interest in the kingdom of Him who makes us Saints and priests and kings, and that for evermore.

We are most distinctly enjoined "Not to forsake the assembling of ourselves together, as the manner of some people do." And why? What are the benefits? T. J. Dawson—hymn on page 366—most truthfully replies:—

"Faithful Saints refreshed and strengthened,
Drooping ones revived and cheered—
Thus their happy days are lengthened—
Thus Jehovah's name revered."

"As iron sharpeneth iron, so doth the countenance of a man his friend."
"These that spake often together"
had often to exclaim, "Brother and

sister So and So were not with us when Jesus came."

The chief business of life is to get good and do good. In the morning we are to sow our seed, and in the evening we are not to withhold our hand. Every organization in the world, that has for its object the amelioration of the depraved moral, social and spiritual condition of man, demands our personal, our financial, and our moral support. For every neglected duty—for every unemployed talent—God will hold us responsible in that day, when he numbers up his jewels. Have we gone and preached the Gospel to every creature? Have we lost our estimate of the inestimable value of one soul? Have we forgot that, "He that converteth a sinner, shall save a soul from death, and hide a multitude of sins?" Remember! "He that watereth others, shall be watered himself." The vineyard of the Lord is co-extensive with the circumference of the globe. From pole to pole, from east to west, from the rivers to the ends of the earth, yea, wherever a footstep of Adam's offspring treads—be it the burning desert, the solitary waste, or the icebound regions of Iceland or Labrador—there is to be found a corner of God's vineyard, a corner which we are Scripturally commanded to go and water, nurse, instruct, enlighten and look after. There is no exemption from God's express command—"Son, go work to-day in my vineyard." Have we, or have we not, obeyed this high decree of Heaven? Have we not rather been standing at the corners of the streets, and in the market place, idling away Heaven's most precious gifts—her most invaluable talents? Condemnation is registered against us in that book which God has in his custody in the heavens. Let us take care that in the book God does not inscribe against our names that cold, that wintry, that hope destroying word—the word ICHABOD. Excuses we may manufacture, but every one will be found untenable when weighed against God's will, and his provision concerning us.

What good might we not have done, had our lives and powers been sanctified to God's glory, and the propaga-

tion of his kingdom? A kind word, a gentle reproof administered in love, a pamphlet bestowed, or an invitation to hear the Gospel—who can tell the immense benefits that would have accrued, had we only done these duties which God requireth at our hands? But a year's privileges and opportunities have fled and gone. Unimproved, they stand immutable witnesses against us, proving our inconstancy to Him who loved us, and gave his life a ransom to redeem us. Let us for the future "redeem the time." The world's conversion depends upon individual members of Christ's Church. Time is measured out unto us for the work, and for every moment we are held accountable.

"Your remnant moments strive to use,

Awake! rouse every active power;

Do not in dreams and trifles loose,

This small, though great—important hour."

"Zion! arise and shine, for thy light is come." Gird on thy beautiful garments—thy garments of salvation and praise. Go forth at God's command, and meet the wants of a dark and unenlightened world. God abominates idleness. There is a work for every one to do. It is true, that every one cannot acceptably carry the news of salvation through Christ and his appointed way—the way of baptism—the way of faith—and the way of doing good to each and all. But there is a way by which every one can do their part. "Honor the Lord with thy substance, and with the first fruits of all thine increase." This is God's commanded duty. Malachi declares it: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings! Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," &c. Jehovah-jireh! do our duty and God will the rest provide.

Again, Christmas day brings to our remembrance

THE ADVENT OF THE WORLD'S
REDEEMER.

[TO BE CONTINUED.]

EVIDENCES OF CHRISTIANITY.

(CONTINUED FROM PAGE 789).

Brief reference has been already made to the miraculous manifestations testified of by the Prophet Joseph Smith,—first, in his fifteenth year, and oft repeated during his remarkable career, (see tract called *Divine Authority*.) Is it reasonable to suppose that this lad would declare that he had seen and communed with our Savior, unless it were true? Is it reasonable to suppose that at his years he would invent such a blasphemy and forfeit his soul's salvation? Is it reasonable to suppose that he would continue for twenty-four years amidst unparalleled persecution to "go about lying to teach virtue, and so persist to bring upon himself enmity and hatred, danger and death?"

In the year 1829, the Lord raised up three other witnesses named Oliver Cowdery, David Whitmer and Martin Harris, who send forth their written testimony, that in answer to their prayers an angel of God descended from heaven, and that he took the plates from which the Book of Mormon was translated and exhibited them before their eyes, and they further testify that while the angel was thus showing them the plates, they heard the voice of the Lord out of the heavens, declaring that they had been translated correctly: and they further declare that the voice of the Lord commanded them to send forth their testimony, of what they had seen and heard, unto all nations, kindreds, tongues and people, which they accordingly did.

Is it reasonable to suppose that these four persons leagued together to testify to that which would not only expose them to "enmity and hatred, danger and death," but which, if false, would consign their souls to eternal punishment?

Eight other witnesses send forth their testimony, printed in connexion with the Book of Mormon that they saw and handled the plates, and examined them, and that they had the appearance of ancient work and of curious workmanship and they gave

their names "to witness unto that which we have seen, and we lie not, God bearing witness of it."

The restoration of the Aaronic Priesthood is thus described by the Prophet Joseph, in the 3rd vol. *Times and Seasons*. "On the 15th day of April, 1829, Oliver Cowdery came to my house, until when I had never seen him." (The Prophet was at that time residing in the State of Pennsylvania, as the persecution he had received became so intolerable that he was under the necessity of leaving Manchester.) "He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me."

"Two days after the arrival of Mr. Cowdery, I commenced to translate the Book of Mormon, and he commenced to write for me. We still continued the work of translation, when, in the ensuing month, we on a certain day went into the woods to pray and enquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter;

and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me. Accordingly we went and were baptized—I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.”

“The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedeck, which Priesthood he said should in due time be conferred on us. It was on the 15th day of May, 1829, that we were baptized.”

“Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him and he stood up and prophecied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophecied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.”

The Church of Jesus Christ of Latter-day Saints was organized in Fayette, Seneca County, New York, April 6, 1830. To give some little understanding of the power of the spirit that was poured out, and the testimonies given in confirmation of this work, the following extract is made from the history of Joseph Smith.

“During this month of April, I (Joseph Smith) went on a visit to the residence of Mr. Joseph Knight, of Coldsville, Broom County, N.Y., with whom and his family, I had been previously acquainted. Mr. Knight and his family were Universalists,

but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into the habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try to help himself out? and that we were willing now to help him out of the mud-hole. Hereplied, that provided he had got into a mud-hole, through carelessness, he would rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs were distorted and twisted in every shape and appearance possible to imagine, and finally, he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold

of him by the hand, when also immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew that he was in him, and that he also knew that I could cast him out. I replied—"If you know that I can, it shall be done," and then, almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in this Church or by any member of it, and it was done not by man nor by the power of man, but it was done by God, and by the power of godliness: therefore let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever, Amen.

"The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience, as follows:—"I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, inasmuch that I know not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams."

"All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his Holy Spirit thus made manifest. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the Church."

"Soon after this occurrence I re-

turned to Fayette, Seneca County."

"During the last week in May, the above mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer."

"On the first day of June, 1830, we held our first Conference as an organized Church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn."

"Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated on the right hand of the Majesty on high; and had it made plain to his understanding that the time would come when he would be admitted into His presence to enjoy His society forever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannahs to God and the Lamb,' and rehearsed the glorious things which they had seen and felt whilst they were yet in the spirit."

Elder Orson Pratt, speaking of the miracle performed upon Newel Knight, says:—"I am intimately acquainted with Newel Knight, and have heard him testify many a time to this great

miracle. I also, in the year 1830, visited Mr. Knight's residence in Colesville, and heard not only him, but others who saw this miracle, bear their testimony. Mr. Knight ever proved a faithful member of this Church until, after wading through many scenes of bloody persecution, he was worn out, and quietly fell asleep in Jesus."

[TO BE CONTINUED.]

ENORMOUS INCREASE OF EXPENSES.

In 1868, three years after the close of the civil war, and when the Southern States were as well settled and as quiet as they are now, and perhaps better served by the postal department, the expenses of that department were only \$22,700,000. In the year 1873 they had risen to \$29,000,000—an increase of \$6,300,000, or 28 per cent., in five years. In 1868 the Indian department cost \$3,980,000. In 1873 the cost was \$7,950,000—an increase of nearly \$4,000,000, or 100 per cent. The increase in the naval expenditure was 15 per cent. In the Coast Survey, about 90 per cent. In 1868 it cost \$373,250 for surveys of the public lands; 1873, \$1,128,060—an increase of 225 per cent., with not much to show for it, but the survey of uninhabitable lands and speculations on the part of many of the surveyors. But the greatest apparent extravagance appears under the head of "Judiciary"

and "Miscellaneous." In 1868 the Judiciary department, which includes also the new bureau known as the Department of Justice, cost \$723,378. In 1873 its expenses were run up to \$3,823,000. In the single State of Arkansas this department, in 1873, wasted on the expenses of the ministerial officers of two United States Courts over \$300,000, or nearly half as much as the cost of the whole judiciary of the country in 1868. The miscellaneous items, in 1868, used up \$53,000,000, and in 1873 the appropriations were \$23,300,000 more, or 45 per cent. In the face of all this enormous increase in expenses, with nothing substantial to show for it in any department, there was no demand for reform till the Congress of 1873-4 found itself suddenly confronted with the choice between a new loan or an increase of taxes, or a radical reduction of expenditure.—*Sacramento Union*.

SORE THROATS.—Says an exchange: "An eminent physician, who devoted his whole attention to diseases of the throat and lungs, told us the other day that about three-fourths of all throat diseases would get well by wearing very loose collars, and no necktie at all. He said that often singers would come to him for throat disease and loss of voice, and he would tear open their cravats and cure them with no other treatment whatever. 'The pressure of the collar on the arteries of the neck is very bad for the health,' said he. He also added: 'If you have a disease of the throat let nature do the curing, and the physician just as little as possible.'"

WHICH WILL YOU DO.—Which will you do—smile and make others happy, or be crabbed, and make everybody around you miserable? You can live, as it were, among beautiful flowers and singing birds, or in the mire, surrounded by logs and frogs. The amount of happiness you can produce is incalculable if you show a smiling face and a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make a number of persons wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eyes, and love glow in your face? There are few joys so great as that which springs from a kind act or a pleasant deed; and you may feel it at night when you rest, at morning when you rise, and through the day when about your daily business.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 22, 1874.

INTEGRITY.

INTEGRITY to the Work of God, as restored to the earth through the Prophet Joseph Smith in this last dispensation, is absolutely necessary to constitute a man or woman a true and faithful Latter-day Saint. We may justly say that without it, it would be impossible to please God, or to serve him acceptably, or ever to become worthy of his unqualified favor and approbation. The question as to how far we, being members, bring upon ourselves the condemnation of Him who is the Author of this great Latter-day Work, by professing belief and faith therein without integrity, is a serious question. Nor will a non-profession of belief or faith in that system of salvation which God has instituted, by those whose opportunities have been such as to become acquainted with the same, excuse or justify them; for this will be the condemnation of such, "that light has come into the world," but they reject it, perhaps for the reason that their deeds are evil, and need to be repented of, and they love darkness rather than light. Such individuals will find that there will be no excuse for them when they are brought to the bar of the Righteous Judge. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James iv, 17.

There is a difference between faith and integrity. Faith admits of degrees of comparison; for instance—"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matth. xvii, 20. Faith is the first principle of action which bringeth knowledge through the gift of the Holy Ghost, and as faith leads to the acquirement of knowledge through obedience, diligence, and the blessings of the Holy Spirit, so knowledge increases faith; but integrity comprehends a fullness of faith and confidence in the system espoused, in the principles embraced, and in the promises made by the "Father of light with whom there is no variableness, neither shadow of turning," and transforms the creature into the similitude of the Creator; for whosoever possesses integrity of mind and soul towards him and his revealed purposes, will not only be like the Father, without "variableness or shadow of turning," but like him, pure, holy, and uncorruptible. Integrity implies honest conviction, moral purity of faith and unshaken confidence in the principles, doctrines, and laws of the Gospel, in the promises of God to man, and the proclamations, prophecies, predictions and counsels of his inspired servants, and they are worth these or they are worth nothing.

All will admit that the system of salvation as revealed through Joseph Smith, the Prophet of the nineteenth century, or that any other system, must be true, or false, as to its claims to Divine origin. We testify that the Gospel has been restored in its fullness; that Joseph Smith was raised up by the power of God to be the instrument of this glorious restoration, and that he was therefore and is a true Prophet, and an Apostle of the Lord Jesus Christ; and that Brigham Young is his rightful successor, by virtue of the authority of the Holy Priesthood, and by the sanction and approbation of God; therefore we aver that whatever confidence, faith, or reliance is placed in this cause, is *well* placed, and by integrity and the light of the Holy Spirit its votaries may wisely, and assuredly *will* place their *whole* confidence and their *whole* faith in God the Father of all, and live by every word that proceedeth from his mouth. The race is not *always* to the swift, nor the battle to the strong; but he that hath received the light, been cleansed from sin, obtained the promise, and endureth to the end, shall be saved, whether he runs swiftly or slowly, or is weak or strong. Then let integrity, that is, wholeness of soul, of faith, of confidence, and of love in God and in his work, actuate our lives, direct our energies, and circumscribe our labors, for, as it has been written, "The moral grandeur of independent integrity, is the sublimest thing in nature, before which the pomp of magnificence and the splendor of conquest are odious as well as perishable." This saying whether in reference to the government of God or of man, of mind or matter, of men or things, is equally true.

AUSTRALIA.—We have received a very interesting letter from Elder William Bateman, of Sydney, Australia, dated October 23rd, from which we learn that the Work in that Mission is in a prosperous condition; also that a better spirit is manifest since the arrival of Elder William Geddes in that land. The letter was accompanied with a synopsis of a discourse on the subject of polygamy, delivered by Elder Geddes at the Australian Hall, upon which occasion much valuable instruction was given, which was highly appreciated by the Saints and the congregation present.

CORRESPONDENCE.

ENGLAND.

72, Canal Walk, Southampton,
Dec. 12th, 1874.

Prest. Joseph F. Smith.

Dear Brother,—I embrace the present favorable opportunity of addressing you. In my ministerial visit to the Saints in Southampton, I have found many old and true friends, faithful in personal friendship—faithful in the great cause of truth—the Work of the Lord. I have felt much inspired to bless the Saints, and to pray for the salvation of those sitting in darkness who are not of us. I have been

solemnly impressed by the Holy Ghost, of the great importance of sanctifying and saving little children. Of blessing those under eight years old, by authority and virtue of the Holy Priesthood, according to the example set us by the Savior, when he took little children up in his arms, put his hands upon them, and blessed them! "Saying, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven"; "for these angels do always behold the face of my Father which is in heaven." "Verily I say unto you, Whosoever shall not receive the kingdom of God

as a little child. he shall not enter therein."

Also of baptizing them when eight years old, into the visible fold of Christ, inasmuch as they have been wisely taught the principles of the Gospel, by the Elders, their parents and guardians; and have faith in the atonement of Christ, and understand the necessity of rendering obedience to His divine commands, in conformity to His holy will.

I visited the family of Elder William Randall recently deceased, late of Salt Lake City, a dear and most intimate friend of mine for many years, and found them well, but through their great bereavement sorrowful. I imparted much consolation to the mourning family, six in number, by assuring them that their gentle parent was ever praying for their welfare and was making every effort in his power, up to the time of his departure, to make them a home in Zion; and that his integrity for the Gospel remained with him to the last. I found two children of my friends over eight years of age who had never been baptized—they were quite intelligent, piously inclined, well acquainted with the Scriptures, and believers in Christ. I learned from themselves that they were desirous of being baptized into our Church, their mother coinciding with their wishes. Accordingly in company with their brother Joseph, and brother Clark, we went round on Monday, to find a suitable location in which to administer this Holy Sacrament. The Western Baths were closed, and we proceeded to a point of the Itchen, a tidal river, where we found a very convenient place, all that we could desire—pure water—a sound gravelly beach. I will now particularize that which followed, for the benefit of your numerous readers, seeing that a very erroneous account, has found its way into the public newspapers concerning this baptism, emanating from the magisterial bench of this town. It appeared in the "Daily Telegraph" of the 3rd, and in "Lloyd's Newspaper" of the 5th inst., but more in detail in the "Observer," "Times," "Independent," and "Advertiser," of Southampton, of the same date.

On Tuesday evening, the 1st inst.,

accompanied by Elder Powel, and brother Clark, we repaired to the Itchen at Crosshouse, with the two children—Flora Randall, aged 11 years, and Heber George Randall, aged 9 years, and their lady attendant, in order to perform the rite of baptism. Arriving at the Hard, we found a man waiting for the master of a ship. He took me to be the man, and was preparing his boat to take me aboard. I informed him I was not, and as he lingered near us, I said, I am come here to baptize a man, and two children. He went away, and I imagine, informed the landlord, and other men at the hotel, of what we were going to do. Out came four or five men with lanterns, and talked roughly, about what we were doing with the children. We made reply "that all was right," but did not stop to parley with them, and so quietly proceeded to prepare ourselves to perform the ceremony. The little boy assured the men, we were doing them "no harm," the little girl said when in the water, "I believe in Christ my Savior." They did not "scream" as stated in the papers, neither did they manifest terror; still the loud words of the men was enough to frighten any children. The weather was calm—the situation was good—the children were confiding. I baptized them "in the name of the Father, and of the Son, and of the Holy Ghost." The strangers witnessed the baptism, and saw us take the children to and from the water in our arms. Then they all went away. In a short time we were ready, and left the Hard, and when about 150 yards from it, we were surrounded by about fifty very excited men and women, who commenced to assault us. The children and their lady attendant escaped, and sent down a policeman from Dock Street to protect us from their violence. In the meantime, they struck us two or three blows—we made no resistance—but endeavored to reason with them—in this position the constable found us. We informed him of the assault committed, and pointed out the man. The officer said he knew him. The women had been "screaming," which accounts for the policeman saying in his report at the station he heard "screams." The children by this time

were at home. Now all the people talked at the same time and made a great noise. The policeman surveyed the scene for two or three minutes, concluding in his own mind, no doubt, that "discretion was the better part of valor," took the minority—myself and two friends into custody, as it was much safer and easier to take three peaceable men to the station, than fifty swearing and obstreperous inhabitants of Crosshouse, "alarmed" at their own uproar. I wished the officer to go with me to the home of the children and see the children and their mother; this he declined to do. We proceeded to the station, two or three hundred people following us. It was a quiet and orderly and silent procession, all things considered. We arrived—and the policeman said he had "a rather curious case to report." "It was reported to him by men of Crosshouse, that the men brought up had been in the water down there, with two children." The Superintendent—the right man in the right place—said, "no doubt some religious ceremony." Brother Clark said, "Yes, I have been baptized," and also two children. The mother of the children was sent for. She came in saying—"Much ado about nothing I think." "I thought England was a free country." "Oh yes, madam," said the night inspector; "we only wanted to ask you, if you gave your consent to the baptism of the two children." Mrs. Randall: "certainly I did." Then I had to give my name, and "I hail from Salt Lake." Officer: Oh! Do you know Mr. Marchbanks out there? "Yes, sir," "How is he and his family?" "Quite well, and prospering. Utah is a great country, sir." We departed in peace.

Next morning Mr. Coles, J. P., brought the case before the notice of his brother magistrates. We were not present.

They discussed the question; finally concluded that it was a "religious service of the Latter-day Saints,"

and that "England was a free country," and that we had a lawful right to baptize in the Itchen river in cold weather, if we thought proper so to do. Mr. Coles had been misinformed by his law-breaking tenants and that is the reason he spoke as he did, but it should admonish him, in future, to hear both sides of the case before rendering judgment.

I called at the Editorial Offices of the Southampton press, and was treated courteously. Three of the papers published a brief statement of facts, as I wrote them for the public enlightenment—the public good. The "Advertiser," (conservative) did not publish my letter. The "Observer," the "Times," the "Independent," did so; they are very liberal.

When "Christian" magistrates officially consider that, attending to an ordinance of the Gospel is "cruel"—"is barbarism"—it is proper they should be corrected. Mr. Emanuel, J. P., an Israelite, ought to reflect. Did he ever know a true Jew decline to have his son circumcised; when eight days old? The economy of heaven is above man's adjudication. The experience of the Saints is that God is with them, blessing themselves, blessing their children, through the holy sacrament of water baptism, and other ordinances of the Church of Christ.

In the bonds of peace, I am a friend of humanity.

EDWARD HANHAM.

Rochdale, Dec. 15, 1874.

Prest. Jos. F. Smith.

Dear Brother,—There was 4 persons baptized here on Saturday. Last night I went into the water and baptized 14, making 18 in all; four renewed their covenants, two were re-baptized who had been cut off, and 12 first baptisms.

With kind regards and best wishes, I remain respectfully, your brother in the Gospel,

H. S. GOWANS.

He who thinks to deceive God, deceives himself.

A philosophic mechanic says cheerfulness is the best commodity that can be brought into a shop. In his opinion, a man who whistles or sings will do as much work in an hour as a grumbler will do in a day.

CONTESTED ELECTION.

CONTESTANT'S NOTICE, AND REPLY TO THE SAME.

[CONCLUDED FROM PAGE 791.]

First: I admit that in the schedule or certificate, annexed to your said notice, is a correct statement of the votes given for Delegate in said Congress, at the general election held in said Territory, for the election of such Delegate, on the 3rd day of August, 1874. I aver that said election was held pursuant to law; that it was regularly noticed and conducted; that the result thereof was certified in due form; that, as is stated in said certificate, twenty-four thousand eight hundred and sixty-three of the votes given for said office of Delegate, at said election, were given for me as a candidate therefor; that only four thousand five hundred and eighteen votes were given for you; that the said votes given for you and for me were all the votes given at said election for said office except eight; that I received a majority of twenty thousand, three hundred and thirty-seven of the votes given for said office, and was thereby elected at said election.

The formal certificate of my said election has not yet been delivered to me; I expect to receive it; when received I shall claim the same benefit therefrom as though it were set out, at large, in this my answer to your notice. If such certificate shall be withheld, the withholding thereof will be contrary to law; and I shall, notwithstanding, be entitled to said office of Delegate, and to a seat in said Congress as such Delegate, in virtue of my election aforesaid.

I insist that the rejection of the vote of Oache County, by the Territorial canvassers of the votes, was erroneous; that the election in that county was regularly noticed and conducted, that the votes there given for said office were correctly and regularly certified to the Secretary of said Territory. But accepting the canvass as made, I was elected to said office of Delegate, by a majority of seventeen thousand, eight hundred and thirty-nine votes, and I shall claim a

seat in said forty-fourth Congress as Delegate from said Utah Territory, by virtue of such election.

Second: In answer to your first ground of contest, I deny that on the 3rd day of August last I was not a citizen of the United States. It is true, I was born of alien parentage, out of the jurisdiction of the United States; but I came into the United States, with my parents, at the age of fourteen years, and have therein ever since resided. On the 7th day of December, A. D. 1854, in the First District Court of the Territory of Utah, held in Great Salt Lake County, I was personally naturalized; then and there, in that court, I took the oath of allegiance and fidelity to the government of the United States, with the customary renunciation of all other allegiance, and was, by due ceremony, admitted to full citizenship in the United States. I received a certificate thereof, subscribed and issued by the Clerk of said Court, and under the seal thereof; which certificate I still have in my possession, ready to be produced when necessary to this contest.

Third: In answer to the second and third grounds of contest, set forth in your notice, I say: It is true that I am, and for many years have been, a member in good standing in the Church of Jesus Christ of Latter-day Saints, commonly called the Mormon Church. But membership in that Church is no reason for denying a Delegate elect from this Territory the right to a seat in the forty-fourth Congress. The Territory of Utah has been represented in the Congress of the United States by delegates who were members of that religious denomination, continuously since that Territory was organized in 1850. It was originally settled by Mormons, and their distinguished and now venerable President was for many years its governor. By the wise policy and efficient instrumentalities of the Mormon Church, for promoting immigration,

the Territory has attained a high degree of material prosperity, and its present population numbers fully one hundred and fifty thousand people, at least six-sevenths of whom are Mormons.

The Organic Act gave the people of this Territory, from the outset, when exclusively Mormon, the right of representation in Congress, by Delegate elected by themselves. In this they have enjoyed only an equal privilege with other citizens of Territories.

Your arraignment of the Mormon Church and myself as a member, is irrelevant, and violative of the constitutional pledge of toleration and immunity from religious test. Nor am I, as an individual Mormon, disqualified to act as Delegate, by my profession of that faith. As a Mormon, I recognize it as my constant duty to teach and practice the religion and morality of the Bible; to be exemplary in my conduct as a private citizen; to be faithful in the performance of all my duties, public and private; and to be loyal to the government. You charge me with polygamy under the name of plural or celestial marriage. Now, if I am guilty of it, I am subject to prosecution therefor, in any court of competent jurisdiction; and in this election contest I deny your right to question, and I ought not to be required to answer, on that subject, forestalling the result of judicial inquiry.

I deny that by reason of being a Mormon, or otherwise, I have entered into any relations with any woman, of such character or in such manner as to subject me to punishment for any offence, under or by virtue of the provisions of the Act of Congress to which you refer, approved July 1st, 1862. This denial will suffice, and it is intended to be full, to put in issue not only all you have alleged in detail in that part of your notice to which this section of my answer is in response, but also all like allegations and details in any and all parts of your notice.

It is twelve years since the Act of Congress mentioned by you was passed, yet not only has no case ever been attempted to be made under it, against me, but none has ever been

attempted to be made against any other member of the Mermon Church, and my matrimonial status has been unchanged for many years. Said Act has had the same application to me ever since its passage as now, and you have been my neighbor for nine years, and during a part of this time you acted as government attorney.

Ever since such allegations as are contained in your notice have been made and published in this Territory and elsewhere, I have courted a judicial investigation and I do now, in the confidence that my private character will not suffer, but will rather be vindicated by such a trial. My right to a seat in the 43rd Congress was disputed on like grounds as those stated in your notice; and a most searching investigation was had before the House Committee on Elections, aided by superior legal talent. It appears, however, that neither the committee nor the House of Representatives considered me disloyal, unpatriotic, or civilly or religiously disqualified to retain a seat in that honorable body, as will be seen by the following resolutions of the House of Representatives taken from the report published in the *Congressional Record*:

"*Resolved*, (1) That George R. Maxwell was not elected, and is not entitled to a seat in the House of Representatives of the Forty-third Congress, as Delegate for the Territory of Utah.

"*Resolved*, (2) That George Q. Cannon was duly elected and returned as Delegate from the Territory of Utah, and is entitled to a seat as a Delegate in the Forty-third Congress."

Fourth: In answer to the fourth ground of contest, set forth in your notice, I say:—

That the Mormon Church requires no obedience, enjoins no act or course of conduct, and I, as a member of that Church, have entered into no obligation of obedience, or to do any act, or to pursue any course of conduct, other than such as would become a good citizen, and increase his general usefulness and respectability. The Mormon Church does not require or receive, and I have not made any pledge, declaration or promise, express or implied, to the said Church, or to any officer or person in it, that

conflicts, or that can, in any event, conflict, with my allegiance or duty to the United States. I recognize the political government, general and local, as supreme in all that relates to my civil conduct, and I yield constant and cheerful obedience thereto. I do not, however, regard it as a duty of a good citizen to refrain from denouncing unjust or unconstitutional legislation. But I approve, I always have approved, and never have disapproved, or opposed, by precept or practice, or incited others to violate or oppose, any law for the prevention or suppression of crime, nor any law adapted to promote private virtue, or the general welfare of society. I can, without any mental reservation whatever, as I have done before, take the official oath of a Delegate in Congress.

Fifth: In answer to the fifth ground of contest set forth in your notice, I say:

The bill which you mention, as having passed the House of Representatives on the 3rd day of April,

1874, has not become a law. I admit that that honorable body is the sole judge of the qualifications of its members. I deny, however, that the passing of said bill, by said House of Representatives, was a public expression of the sense of that body as to my ineligibility as a Delegate to Congress; on the contrary, I was eligible, and actually served in said House of Representatives as Delegate from the Territory of Utah.

Sixth: In answer to your sixth ground of contest, as stated in your notice, it is only necessary to say that six-sevenths of the votes given by the voters of said Territory, on the 3rd day of August last, for Delegate to the 44th Congress, having been given for me, to re-elect me to, and to continue my services in, that office, the remaining fraction of the votes, given for you, cannot be held, in any event, to have elected you.

GEO. Q. CANNON,

Claimant.

Dated November 12, 1874.

UTAH NEWS.

From the *Deseret News* :—

MORE MISSIONARIES FOR EUROPE.—The following Elders have been appointed to go on missions to Europe, and will probably soon start for the field of their future labors :—Edward Snelgrove and William L. Binder, of this city, George L. Farrell of Logan, Cache County, and Robert Hogg, of Morgan City, Morgan County. It is probable that Elder Hogg will go to Scotland, being a native of that country.

The Twentieth Ward United Order have resolved to organize under the incorporation laws of Utah, with a capital of \$80,000. A boot and shoe factory is about to be erected, and \$20,000 of the capital stock will be subscribed immediately. The officers are—John Sharp, President; W. C. Dunbar and W. L. N. Allen, 1st and 2nd Vice-Presidents; B. H. Schettler, Secretary; D. O. Calder, Treasurer; W. H. Rowe, Geo. Romney, S. P. Neve, C. Sansom, Geo. Reynolds, A. Burt, H. Pusey, and John Nicholson, Directors. John Sharp, B. H. Schettler, D. O. Calder, W. H. Rowe, and George Romney are the Executive Committee.

A VETERAN GONE.—On Wednesday last, Nov. 25th, Father Phineas Richards and brother of the late President Willard Richards, departed this life at his residence in the 14th Ward of this city. He had arrived at the ripe age of 86 years and 9 days. The funeral services of deceased were conducted in the 14th Ward Assembly Rooms to-day, commencing at 12 o'clock, when President D. H. Wells, and Elders John Taylor and Geo. Q. Cannon delivered appropriate addresses, paying a just tribute, in their remarks, to the sterling worth of the departed veteran, who became a member of the Church of Jesus Christ of Latter-day Saints in 1835, from which time till the day of his death he was an earnest laborer in the cause of truth. He was held in universal esteem by those who had the pleasure of his acquaintance.

AUSTRALIA.—We have been favored with the perusal of a letter from Elder Wm. Geddes, dated Sydney, Sept. 25. Brother Geddes was busy in traveling, preaching, circulating tracts, conversing, and endeavoring to spread the principles of the Gospel. Some were coming into the Church and many were inquiring after the principles privately. A family of seven Saints left Sydney by the same vessel as the letter, for San Francisco, and more are expected to leave in the Spring. It costs £32 to emigrate a person from Sydney to Ogden, at the cheapest rate.

From the *Salt Lake Herald* :—

NARROW ESCAPE.—MR. B. H. Schettler narrowly escaped being severely injured last evening Nov. 27th. He was driving home in his buggy, after dark, and in crossing the new street railroad grade at the corner of South Temple and Third East streets, the vehicle upset, throwing the gentleman out, but fortunately not injuring him. He held to the lines, and another man coming along assisted in putting the buggy on its wheels again.

OFF FOR CONGRESS.—HEN. George Q. Cannon, Utah's respected delegate to congress, starts to Washington this morning Nov. 28th to take his place in the national council. His thousands of constituents wish him a safe journey and a pleasant winter, and will joyfully welcome him on his return home next spring.

Special instructions have been given for the organization of the home missionary laborers of Salt Lake City and County, and the following Elders have had appointments assigned them :—Elder L. D. Young ; W. A. McMaster ; S. Neslen ; John Tuddenham ; S. A. Weolley ; G. Swan ; D. A. Swan ; G. G. Bywater ; John Van Cott ; T. W. Harris ; Chas. Wilcken ; H. W. Naisbitt ; John B. Maiben ; C. R. Savage ; S. B. Young ; Geo. Teasdale ; T. V. Williams ; John Nicholson ; R. F. Neslen ; C. J. Thomas ; George Nebeker ; J. P. Freeze ; Isaac Groe, and T. Taylor.

L. D. YOUNG, Prest.

R. F. NESLEN, Secretary.

From the *Utah County Times*,—

A correspondent from Lehi, writing on the 24th inst., says—Yesterday a young man by the name of Willis was coming home from the Cedars, on the west side of Jordan, the whiffle tree broke loose on one of his horses which caused the team to run away, throwing the young man off the load of wood and breaking his leg in two places. Dr. Roberts, of Provo, was telegraphed for and it is hoped that he will be here by train to-day to set the broken limb. A few years ago the father of this young man was killed in American Fork Cañon, his uncle, the late Ira Willis, and son were also drowned under a load of wood in Dry Creek, near this place, as they were coming from the Cedars ; they are a highly respectable family and their many friends sympathize with them in their sad misfortune.

SUNDAY REST NECESSARY.—A distinguished physician says, without reference at all to the theological question : "Although the night equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question by trying it on beasts of burden. Take a horse and put him to the full extent of his power every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs on the other six days, that his rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the vigor of his mind, so that the injury of continued diurnal exertion and excitement in his animal system is not so apparent as it is in the brute, but in the long run it breaks down more suddenly ; it abridges the length of his life and that vigor of his old age, which (as mere animal power) ought to be the object of his preservation.